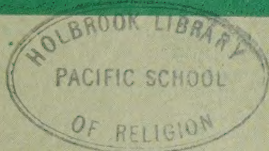


The Chaplain



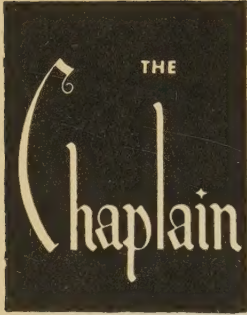
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September-October, 1951



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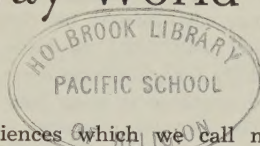
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Living in a Three-way World

By JOSEPH H. BROOKS



TWENTY-FIVE years ago, at a YMCA Conference in New York, an arresting statement was made by Sam Graflin. "There are just three things that matter greatly in life: the job you make a living at, the crowd you run with, and the God you worship." I have pondered over that statement many times, and I want to make it the subject of this talk today. We live in a three-way world: a world of things, a world of persons, and a world of spiritual life.



*Official photograph.
U. S. Navy*

Our world of things is a world of work; jobs provide income; they enable man to master nature; to build better houses; to enhance the pleasure of living with better food; to enlarge the field of learning with the recording of greater knowledge in books; to increase the skills of the craftsman through experiment and training; to plan for the promised land of security and perfection and to bring it nearer and nearer to realization.

Jobs have to do with our practical world—the physical universe of experience. Consider for a moment what North America was like only four hundred fifty years ago—the life span of seven generations of the proverbial four score years and ten. Forests covered much of the country, and birds, squirrels, rabbits, etc. were plentiful. Indians lived in the forests; their houses were insubstantial and crude. They had none of the conven-

iences which we call necessities. No electric lights, no hot and cold running water, no central heat, no telephones, no radio, no paved highways, no airplanes. From Pensacola to New York was a six months' journey—that is, if one ever wanted to go to New York. It took Andrew Jackson three months to go from Nashville to Philadelphia by carriage at a much later

date. Now think of the difference today: cities, highways, planes, railroads, electricity, television, movies. Jobs are responsible! Human effort and ingenuity! Men have dreamed and labored and wrought miracles. Workers have exchanged muscle and bone and sinew for buildings, roads, and planes. And in the process there has come satisfaction and a richer life for those who have worked at the jobs.

Now there are three things to remember about jobs. (1) There are no ideal jobs. (2) Any job worth doing is worth doing well. (3) The job you have is the most important one in the world—to *you*.

There are good points and bad points about every job. A natural tendency is to want some other job. Yeomen want to be boilermakers, and pharmacists' mates would like to be commissary stewards—Sir Walter Scott wanted to be a poet, but he said, "Byron beat me to it!" Necessity casts our lot in a certain pattern and gives

us a job to do. Whether we like it or not, it is important that the job be done, and that it be done well. In doing well what we have to do, we qualify for something more important, and continue to have jobs ahead.

The job at hand is the most important. A mess boy was asked in examination about his job. He replied that his job was the most important on the ship. "I get up early in the morning and have the Captain's breakfast ready; then I have a fresh clean uniform for him—buttons bright, shoes shined; he puts on his *good looking* uniform, eats his *good* breakfast, and feels fine. Then he goes to see the Executive Officer and says, 'Good morning, Mr. Commander. It's a fine day.' The Exec did not know it was a fine day until the Captain told him, but now he is happy because the Captain feels good. He goes and tells the First Lieutenant 'It's a fine day' and soon everybody on the ship is happy, all because I get up early in the morning, and start the day off right for the Captain."

*Let me do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing—not my
doom;
Of all who live, I am the one by whom
This work can best be done in the right way."*

*Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring
hours,
And cheerful turn when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.*

So wrote the great Henry van Dyke about jobs.

Our world is also people. Things are important, but we believe that people are more important, so in our three-way world, we must consider human relations. No man lives to him-

self, and no man does to himself, say Holy Writ. Our achievements are social achievements: government, churches, lodges, clubs, families. With some things we have little to do. We do not choose our parents, the land of our birth, our brothers and sisters. Much of our time is spent with people not of our own choosing: officers and shipmates; fellow employees, etc. But when we reach the age of discretion we do have a certain amount of choice. It is well to know that we become like the company we keep. Our habits of conduct, our opinions and judgments, our standards and ideals are those of the crowd we run with. If we wish to be honest, we will choose to go with honest people. A thief feels uncomfortable in church.

Perhaps the choice of a life partner is the most significant choice a person makes in the field of social relationships. Here, then, it is pre-eminent necessary to make a wise choice. Husband and wife grow more and more like each other as the years pass, until their personalities are much the same. For better and for worse the characters are blended, and the home reflects the composite morality of both. It is important that a life partner be selected who shares the idealism, the ambitions, the religious beliefs, the fundamental standards of conduct of the one who does the choosing.

A little three-year-old spent some time with us recently. When she went home, she said: "Daddy, Captain Brooks She made me a new dress. Her Daddy was a little bit surprised but asked her who took her riding in the car. She answered, 'Oh, that was Captain Brooks He'—'and a man shall leave his father and his mother and shall cleave to his wife: and the two shall become one flesh: so that th-

are no more two, but one flesh." "Captain Brooks He" and "Captain Brooks She." Grenville Kleiser has left us the beautiful little poem about happiness and people. It is as follows:

The road to daily happiness is not so hard to find:

You walk ahead serenely and leave all cares behind.

A word of cheer upon your lips, a ready hand to give,

A smiling face, a snatch of song, will help you well to live.

Along the road to happiness are travelers on the way:

To aid a struggling pilgrim you have your part to play.

The love you give to others, the good that you may do,

The helping hand you proffer, will bring happiness to you.

There may be stony places, and rugged hills to climb,

But there lies just beyond you a vision all sublime.

The road to daily happiness is not so hard to find:

It's what you do for others that brings true peace of mind.

We live in a world of jobs and people; also a world of spiritual life and worship. The God we worship is of great importance because the ultimate reality is spirit rather than flesh. The world we live in takes its spiritual shape from the nature of the God we worship. When their god is thought to be arbitrary, domineering, and self-centered, men become cruel, aggressive and selfish. When the god worshipped can be bribed and appeased, men become scheming manipulators and exploiters of the less fortunate. When their gods are immoral and lustful, men engage in debauchery and lewdness. The morality of any nation today can be traced to its religious faith. India reflects the indifference of Buddhism, and the class cleavage of Hinduism. Russia bases her philosophy of conquest on belief in materialism—*might makes right*. America

Chaplain Joe Brooks, known and beloved by thousands of Navy people, retired from active service on May 1, 1951. In response to our request he permits us to print his last sermon while on active duty. Joe and Mrs. Brooks now live at a significant address: 531 Warrior Trail, Jackson, Mississippi.

worships a God who is just and wise; righteous and forgiving; powerful but peace-loving, and these traits of character are admired by our citizens. The God we worship shapes the destiny we inherit.

What do we want from God? What should worship secure for a people? We want three things: (1) protection, (2) incentive, (3) opportunity. *Protection* from invisible enemies beyond our ability to resist: from plagues and epidemics, from calamities of nature, from fear of known and unknown sources. *Incentive* to create a better world; to live and let live, to build houses, farms, churches, factories for our children and our children's children. *Opportunity* to develop personality and grow to physical, mental and moral maturity as self-respecting citizens of an orderly and meaningful universe. We derive satisfaction from making a living, from building our ships, planes, factories, from growing our fruits and flowers. We do *not* want our God to shower us with food from heaven and to do all our work for us. We *do* want protection, incentive, opportunity so that we may make of our earthly pilgrimage an adventure in constructive living.

The Personality revealed in our New Testament is such a God. He is maker of all things including man, and his greatest creation is still in the con-

struction stage—the Kingdom of God on earth. We are invited to join him in this work of building a new world.

We are promised *protection*. Jesus said, "Be not anxious for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your Heavenly Father feedeth them. Are ye not of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious considering raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you. . . . Seek ye first his kingdom and his righteousness and all these things shall be added unto you!"

This is the God we worship: a creator all-powerful and all-wise—author of light and of life, who provides for even the birds, and who clothes the world anew in beauty every season. God is not an elected ruler. His kingdom does not depend for its validity upon the degree of obedience men give to its laws. He does not derive authority from the consent of the governed. He rules because he *must* rule. "It does not rest with us whether or not God shall continue to rule, but only whether or not we permit him to rule us, men and women who happen to walk the earth in this transient day." This is the God who provides us with his protection; who says

"I am with you always, even unto the end of time."

The incentive offered in the New Testament is the joy of being a co-worker with God. We are expected to do the will of an All-Wise executive so that we may share in the joy of fellowship with him. The invitation was expressed by our Lord in these words: "If any man would come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? For the Son of Man shall come in the glory of his Father with his angels; and then shall he render to every man according to his deeds."

There is real incentive in the opportunity to exchange energy for the joy of achievement—to share in the spiritual warfare; to fight the good fight of faith; to make our influence count on the side of right; to do our duty as God makes that duty known to us. And the God we worship will reward every man according to his deeds; he will transmute the lives dedicated in his service through spiritual energy to everlasting gain.

Dr. Bernard Iddings Bell writes: "It is decreed by the Omnipotent God Who is revealed to us in Christ the King, that human beings become great and mutually safe by self-sacrificing love, and small and mutually destructive by way of greed and will to power. By that law nations and civilizations are even now being judged. According to that law it is determined day by day whether earthly states continue in health or else overreact

and destroy themselves: by obedience or nonobedience to that law you and as individuals determine each the good estate of his or her eternal future. 'Rise above lust for wealth and power or you shall die,' says God." Whether we obey or not, whether we live or die, God lives and reigns, eternal and invincible, building his kingdom of love with those persons who do choose to obey, and in those countries where heed is given to his moral law. This is our incentive—we are privileged to be co-workers with God.

"As we have *Opportunity*, let us do good unto all men." Our opportunities are as far-reaching as the horizon. When the Son of Man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand: 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or

thirsty and give thee drink? And when did we see thee sick or in prison and visit thee?' And the King will answer them: 'Truly, I say to you, as you did it unto one of the least of these my brethren, you did it unto me.'"

The God we worship is also a Father who identifies himself with the needs of the human race; who offers opportunities of usefulness as far-reaching as the miseries of mankind; a God who lays his strong hand upon me and says: "My child, long ago I loved you enough to come to earth for you, to suffer for you, to die for you. I love you that much now. I bring you gifts of courage, hope, peace; but first, my child, I must be obeyed. When you obey me, then I know you love me, and I will come to you and abide in your heart."

Such is the God we worship: a Father, kind and compassionate, who offers us the opportunity to be his children, and to spend eternity in his "house of many mansions."

The bread that bringeth strength I want to give,

*The water pure that bids the thirsty live:
I want to help the fainting day by day;
I'm sure I shall not pass again this way.*

*I want to give the oil of joy for tears,
The faith to conquer cruel doubts and fears.
Beauty for ashes may I give away:
I'm sure I shall not pass again this way.*

*I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.*

*I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.*

We believe in the dignity of labor, for it traces straight back to Nazareth.

—Bishop Hollis

SERMON ILLUSTRATIONS

Because He Is There!

Some years ago George Leigh-Mallory, the great English climber, died a few hundred feet beneath the summit of Mount Everest, the highest peak in the world. The story is told that a reception was given for members of this expedition shortly before they left for India. A frivolous young woman said to Mallory: "Why must you risk your life trying to climb that awful mountain?" Quick as a flash Mallory retorted: "Because it is there!"

Some of us feel that way about Christ. I suppose life would have been a good deal simpler if he had never lived. Perhaps we could get by much more easily and these fierce demands would let us alone. Personally I think we might prefer to give up the effort to follow him, for it was never so difficult as it is going to be now. But how can we give up on Christ when he is still there?

—C. STANLEY LOWELL

The Golden Track

To labor rightly and earnestly is to walk the golden track that leads to God. It is to adopt the regimen of manhood and womanhood. It is to come into sympathy with the great struggle of humanity toward perfection. It is to adopt the fellowship of all the great and good the world has ever known.

—J. G. HOLLAND

Uprooting Bad Habits

An old teacher was taking a walk through a forest with a pupil by his

side. The old man suddenly stopped and pointed to four plants close by his hand. The first was just beginning to peep above the ground, the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth was a full-sized tree.

The tutor said: "Pull up the first." The boy easily pulled it up with his fingers.

"Now pull up the second." The boy obeyed, but found the task not quite so easy.

"And now the third." The lad had to put forth all his strength and was obliged to use both arms to uproot it.

"And now," said the master, "take your hand upon the fourth." But the trunk of the tall tree, grasped by the arms of the youth, hardly showed its leaves.

"This, my son, is just what happens with our bad habits. When they are young we can easily cast them off with the help of God; but when they are old it is hard to uproot them, though we pray and struggle ever so sincerely."

CARL HOLM
in *Speakers Magazine*

Keeping Them In

Mr. Moody once preached in a church where a number of the congregation had the habit of going out before the close of the meeting. He was advised of this beforehand and opened the meeting by saying courageously, "My hearers, I am going to speak to two classes today: first the sinners, and then to the saints. After earnestly addressing the supposed sinners for a while, he said to them they could take their hats and go. The entire congregation heard him to the end.

LEEWIN B. WILLIAMS
in *Preacher's Magazine*

Program of Fellowship

BY FRED C. REYNOLDS

THE General Commission on Chaplains, realizing the great opportunity and responsibility of the religious forces of this nation in relation to the millions of young men and women entering military service, appointed a committee to explore what United Protestantism might do about it. This committee has spent months in consultation with chaplains and denominational youth leaders in devising a plan of action by which Protestantism can meet this obligation.

It was agreed first of all that to be most effective Protestantism should act unitedly through the General Commission instead of separately as individual denominations. Furthermore, it was felt there must be closer co-operation between the home church and the chaplain, and the chaplain and the church near the military installation. To implement this interdenominational co-operation a program of action was adopted and called United Fellowship of Protestants.

First of all the home church should prepare its young people, who are likely to be inducted into military service, for the new life they are to enter. A pre-induction course of study should be given by a person, understanding and unprejudiced, who is well acquainted with military life. This



course should point out the differences between civilian and military life and the reasons for them.

An attitude of understanding and appreciation should be created so the recruit can enter this new way of living without dread or a feeling that he is being

forced to do something that is unnecessary or harmful. He should be convinced also that military life need not be degrading, but can be ennobling and personally most beneficial.

More and more, military service offers the young American an opportunity for the development of personality which is surpassed only by a college course. The Department of Defense is genuinely interested in improving not only the physical caliber of its personnel, but their mental, moral, spiritual, and social welfare also. It is admitted that the primary purpose of the Department of Defense is to defend our nation against the imposition of a false philosophy by force. It is recognized also that the best way to do this is by developing a strong intelligent manhood with convictions and character.

Military training in the United States is now of such a character that the youth of America should look upon it as preparation for useful and happy citizenship. Parents too should

be acquainted with the training programs given by the various branches of the service and thereby assured that their children are entering a life that makes them useful members of society and contributes to the improvement of their character and abilities.

In cases where churches are unable for any reason to give such a pre-induction course, several churches or an entire community should unite to do so.

It is not necessary to emphasize how important it is for the home church to maintain an interest in its young people wherever they go. Already most churches are doing this to good effect in various ways.

The United Fellowship of Protestants, in addition to urging and assisting home churches in sponsoring pre-induction instruction and maintaining contact with their service men and women, has evolved a definite program of co-operation between the home church and the chaplain.

First, United Fellowship, through the prescribed agency of each denomination, is furnishing every pastor in the United States cards of introduction from the pastor of the home church to the chaplain. These cards are to be filled out by the pastor and given to the inductee for presentation to the chaplain. They read as follows:

Dr. Reynolds, the new Director of United Fellowship of Protestants, retired from the chaplaincy in 1946 with the rank of Brigadier-General. A former President of the Military Chaplains Association, Dr. Reynolds was until recently a District Superintendent of The Methodist Church.

The reverse side of the card reads as follows:

The bearer of this card has participated in the church activities listed below and will be glad to co-operate with others in United Fellowship of Protestants in the Armed Forces of the United States of America.

CHURCH AND DENOMINATION

The relationship established by this card is the link between the home church and the chaplain.

As a second step in this program of action the chaplain is urged to form in his military organization as many units of the United Fellowship of Protestants as he deems wise. He should endeavor to integrate into these Fellowships as many men and women as possible. It is left to the discretion of the chaplain to organize and operate these Fellowships in any way he considers advisable. It is intended, however, that they should meet at least weekly for worship, study, fellowship and fun.

THE LINK, which is the well-established organ of Protestantism in the Armed Forces, will carry in the future as it did in the past guides for worship and discussion. These guides will be prepared by expert youth leaders representing all co-operating denominations. They will not present, however, controversial denominational



United Fellowship of Protestants

122 MARYLAND AVENUE, N. E.
WASHINGTON 2, D. C.

Dear Chaplain:

We heartily commend to your friendship and spiritual care

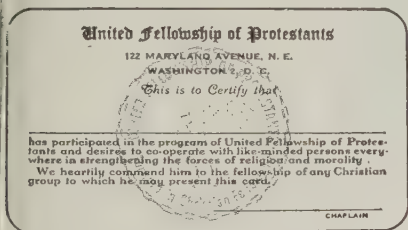
_____ who is affiliated with our church and desires to co-operate with like-minded persons in strengthening the forces of religion and morality in the Armed Forces.

DATE

PASTOR

points of view but the generally accepted basic and essential principles of good religion and morality. These units of United Fellowship will carry over into the military the pattern of church activities with which the serviceman is familiar in his home church.

Another card of personal identification will be given to the service man or woman which he should carry with him at all times. This card will read as follows:



As a last step in this program of action, churches near military installations are urged to create facilities and programs which will be attractive and helpful to service men and women spending evenings or week-ends away from their camps or stations.

This briefly is the program of action which The General Commission hopes will be adopted by all co-operating denominations.

For individual denominations to attempt to organize separate denomina-

tional groups in the Armed Forces would be disastrous to the total good. In the Armed Forces the government recognizes only three distinct faiths—Protestant, Catholic and Jewish—and expects all Protestant chaplains to minister to all Protestant groups. It is strongly advised therefore that pastors and chaplains everywhere co-operate in making the United Fellowship of Protestants a powerful force for good.

This program is simple but its effectiveness will require hard, continuous effort on the part of literally hundreds of thousands of people—every pastor of every service man and woman, every Protestant chaplain of every military unit at home and abroad, every Christian military man and woman everywhere. If all work and pray together the good accomplished will be limitless. It may be that this unfortunate but essential mobilization for defense of truth and justice, freedom and brotherhood will in reality be a mobilization of moral and spiritual forces that shall destroy the powers of the darkness in this world.

May we all unite in asking God's guidance and blessing as we go forward in establishing the kingdom of truth and love which is the kingdom of peace and plenty.



Let us do our duty in our shop or our kitchen; in the market, the street, the office, the school, the home, just as faithfully as if we stood in the front rank of some great battle, and knew that victory for mankind depended on our bravery, strength, and skill. When we do that, the humblest of us will be serving in that great army which achieves the welfare of the world.

—Theodore Parker

Living Up to Your Faith

BY THEODORE F. ADAMS

AS we think of life today, we are concerned not only with present happiness, but with future usefulness. If you would find the joy of life God meant you to know and if your life is to measure up fully to the challenge of the present and the future, three important qualities are essential, and all of them can be yours if you want them enough.



The first is personal faith in God, and all that he can mean to you, and faith in the Lord Jesus Christ as a saviour and friend. It means so much to life to know beyond any shadow of doubt that God is with you and that his strength is yours. "God is our refuge and strength, a very present help in trouble." Jesus gave added emphasis to this fact of faith when he said, "Lo, I am with you alway." "I will not leave you comfortless; I will come to you. Yet a little while and the world seeth me no more, but ye see me and because I live, ye shall live also." "I am come that you may have life and have it to the full." This sense of the very real presence of Jesus Christ in life is ours through faith. To those who know it, it is one of life's most precious possessions and enables us to sing, "But warm, sweet, tender, even yet; a present help is he."

Dr. Norman Vincent Peale tells what personal faith in God can mean to a life as he gives the experience of a prominent educator who at one time

lay very ill in an eastern hospital. In desperation he said to Dr. Peale, "Tell me is this gospel you preach true, or is it all a lie?" The minister answered, "It is true and can be true for you if you will accept it as your own." Daring to believe he cried out, "Help me, O God!" Out of that prayer of faith and yielding

of life, there came new strength and help to body and to spirit. Sometime later, fully recovered and ready to take a new and responsible position, he said to the minister, "Don't worry about me. I know where my strength is." Certainly our life today needs just such an experience of God. How good it is then to be assured, "if with all your heart, ye truly seek me, ye shall ever surely find me, thus saith our God."

With this personal faith we need a second quality of life—social vision. Christ gave us such a vision as he taught about his kingdom of love and brotherhood. As Christians we have so much to challenge us in the world of our day. We see wrongs to be righted, goals to be achieved, and ideals to be realized. Our God is still at work in his world, and one of the greatest privileges of the Christian is to feel that he is indeed a worker together with God in his generation. Those who vision the coming of the kingdom for which Jesus taught us to pray are concerned that we shall win this time a just and lasting peace

that in our own land racial and economic tensions shall be resolved, and the four freedoms realized here at home as well as sought for all mankind. We are challenged by our increasing divorce rate and the disintegration of many homes to rebuild the home as God's unit of society and to make our own homes more truly Christian. Such a vision and task should call out the best in us all. This was illustrated for me in an experience some years ago out near Yellowstone Park. I had been driving with my family high in the mountains and had seen some of the dams where water had been stored for irrigation. Later as we drove down a beautiful valley, I was interested to see how brown the fields were on one side of the road and how green and fruitful they were on the other. At first I wondered about it and then I noticed that on one side of the road there ran irrigating ditches fed by the great dams in the mountains. Their water was transforming a brown and barren valley into one that was beautiful and fruitful. Men of vision had made this possible. They had seen what could be done if the resources of the hills could be brought to the needs of the valley. Even so, God's resources are ready and available for our lives and for the life of our day if we but claim for ourselves "the water of life" which is so freely given.

If this social vision is to be realized, we must have a third element in life. That is Christian action. Jesus said, "Ye are my friends if ye do the things that I command you." We are to do his work in his way, believing always in the power of love and good will and the ultimate triumph of truth and right. To this end we have the Christian church as an agency through

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which we can work and in which we can work together. In His church little lives become great, as they share in great enterprises, and lives that alone could do little, find that they can do much as they join their gifts and prayers with those of many others to proclaim the gospel at home and to send it in missionary activity around the world.

More and more our churches are learning to work together and are becoming effective in united Christian action. Our action, however, must not be limited to what we do in and through the church. Our own lives must bear testimony to our faith. Such was the experience of Francis of Assisi, a saint of long ago, who inspired many by his simple life and helpful service. It was said of him that he was "one man whose faith was not belied by his deeds." God grant that such may be our testimony.

If such a spirit is to characterize your life and mine today and tomorrow, we shall need help beyond ourselves. That help can be ours through faith and prayer. The Christian's spirit is literally "renewed day by day" as he talks with God as Jesus taught us to pray. Dr. Walter Rauschenbush pictures that experience beautifully in a bit of verse that has helped me a

great deal. He uses the figure of an old medieval castle to illustrate what he means. Those old castles had a main gate protected by a great moat and drawbridge, but there was always a little postern gate through which the head of the castle could go in and out quietly and unobserved.

*In the castle of my soul
Is a little postern gate
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is.
This is a fact.
When I enter into God,
All life has meaning,
Without asking I know;
My desires are even now fulfilled;
My fever is gone
In the great quiet of God.
My troubles are but pebbles on the road,
My joys are like the everlasting hills.*

A Minister's Soliloquy

To study, or not to study: that is the question:

Whether 'tis noble in the mind to suffer

The slings and arrows of work poorly done,

Or to take homiletic arms against a sea of lazy minds,

And by opposing end them? To prepare: to study;

No more; and by a sermon to say we end

The heart ache and the thousand knocks

That a minister is heir to, 'tis a sermon
Devoutly to be wished. To study, to prepare;

To sermonize: perchance to dream:
ay, there's the sermon;

For in that delivery of sermon what dreams may come

When we have shuffled off this mortal laziness,

Must give us peace: there's the respect
That makes a studied sermon of so long life.

Neill Stevens in *The Presbyterian Outlook*

THEY SAID IT!

• An apt quotation is oft as good as an original remark

Work is often the father of pleasure

—VOLTAIRE

A good man and a wise man may, at times, be angry with the world, and at times grieved for it; but no man was ever discontented with the world if he did his duty in it.

—SOUTHEY

The interesting and inspiring thing about America is that she asks nothing for herself except what she has a right to ask for humanity itself.

—WOODROW WILSON

Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.

—EMERSON

Correction does much, but encouragement does more. Encouragement after censure is as the sun after a shower.

—GOETHE

Every time you acquire a new interest, even more, a new accomplishment, you increase your power of life. No one who is deeply interested in his subject can long remain unhappy. The real pessimist is one who has lost interest.

—WILLIAM LYON PHELPS

If we command our wealth, we shall be rich and free; if our wealth commands us, we are poor indeed.

—EDMUND BURKE

Let no act be done without a purpose.

—MARCUS AURELIUS

The higher we elevate ourselves, the smaller we appear to those who cannot fly.

—NIETZSCHE

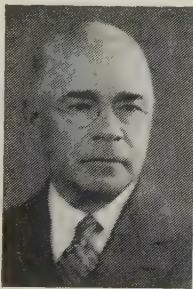
Personal Liberty Under God

By J. HOWARD PEW

THE Protestant concept of the individual as a sovereign being, subservient only to God, is an essential part of Protestant theology. Since there may be no intermediary between the believer and his Lord and Master, it follows that Protestant Christianity is the Christianity of individual liberty. Based on justification by faith alone, it also carries the inalienable right of personal judgment in religious matters. In the words of St. Paul, writing in his second Epistle to the Corinthians, "Where the spirit of the Lord is, there is liberty."

The doctrine of personal liberty carries with it many implications. One is that the State is the servant and not the master of men, for individuals are held to have the freedom of their own consciences, subject only to Divine authority. Yet, while the principle of individual freedom is one which is jealously guarded by the Protestant churches, in practice there is danger of forgetting that the enjoyment of a God-given privilege also entails the obligation to defend it.

No one understood this better than did the great Irish patriot, John Philpot Curran, who in 1790, in a speech to his constituency, said: "The condition under which God hath given liberty to man is eternal vigilance; which condition if he break, servitude is at once the consequence of his



crime and the punishment of his guilt."

This beautiful piece of English but expresses in another way that we must first have faith in God before we can enjoy the blessings of liberty, for God is the author of liberty; and then, that our failure to fight for the preservation of that liberty is a crime, the

punishment for which is servitude.

But, Curran did not invent that idea. He took it from the writings of St. Paul, who 1700 years before, in his Epistle to the Galatians, wrote: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

And so I call upon the men and women of this Council to stand fast in defense of our liberty. Just as paganism is inexorably tied to Communism, so Christianity and liberty are linked together. Destroy our liberty, and Christianity will be driven underground, as it has been in those countries of the world which lie today behind the Iron Curtain.

What has happened in those countries has all been brought about by the destruction of individual liberty. All of the human freedoms have been stripped from the peoples of those countries by ruthless dictatorships.

Since personal liberty under God, with due regard for the rights of others, is an essential principle of

Protestant Christianity, it needs no further demonstration that an earthly dictatorship is utterly incompatible with Christian doctrine. Conversely, it is my unalterable belief that *only* a great resurgence of Christianity throughout the world can overcome the menace of Communism which we today are facing.

And, if that be true, it is incapable that only by restoring individual liberty to worship God throughout the world, can we hope to arrest the tide of aggression by which the dictatorships are seeking to enslave us.

What does all this mean to the National Council in the crisis which we face today? I confess I am almost confounded by the difficulties which confront us, but certain things seem clear.

First of all, before we attempt to lead other nations toward peace, we first must reaffirm our own faith in the moral and spiritual principles of Christianity so that we shall be strong enough to resist the invasion of Communism and other alien influences. Individually and nationally, we must cleanse our minds of all dishonest thinking. We must strive constantly for honesty in government, in politics, in business, and in our private lives. We must rededicate ourselves to the service of God and be ready at all times to give a "reason for the faith that is in us."

Then, what is there we can do to stem the onrush of paganism beyond our borders and so avert an ultimate catastrophe? Again I say I am in difficulty, but I *do* know one thing which we must *not* do.

We must not answer hate with hate, lest in setting ourselves up to speak "with the tongues of men and of

This article is a condensation of an address by the Chairman of the National Lay Committee of the National Council of Churches. Dr. Pew is Director and Retired President of the Sun Oil Company and President of the Trustees of the General Assembly of the Presbyterian Church in the U.S.A.

angels," we seem to become "as a sounding brass or a tinkling cymbal." We may justly hate the crimes of oppression which have been committed against millions of our fellow human beings, but we must not fall into the error of transferring our hate to the victims of those crimes. Somehow we must find ways and means to develop a Christian, informed public opinion among the peoples living under dictatorships.

Which road is the world to take? The road to Christianity or the road to paganism? There is no other. Here in America, during the last 100 years, the Christian road has provided the world with the greatest spectacle of human progress ever witnessed throughout history. It was achieved only because there was complete religious freedom and a wide-open invitation to all the genius, inventive ability, organizing capacity, and managerial skill of a great people.

It is Christianity that has brought us to this high estate; and out of Christianity have flowed religious freedom, intellectual freedom, political freedom—freedom to dream, to think, to experiment, to invent, to match wits in friendly competition; freedom to be an individual. That is our great Christian heritage.

To each of us is assigned a part to play in the great drama of life; and we can play our parts with the great-

(Continued on page 35)

EDITORIAL

Tests for a New Day

The nations moved forward in their progress toward world security when they united to fight aggression in Korea, many of us believe with great conviction. There are others who feel certain that military action was a colossal blunder.

Without argument for or against the role we chose to play, we point out the simple fact that a fighting war tests a whole nation. The response of civilian America to the nation's needs in time of crisis, willingness to make sacrifices, military effectiveness in supply and combat, training programs, the whole chaplaincy service including front-line duty, all have been tried by war in Korea.

The tide of battle with its destruction of life and property ebbed and flowed. Probably 2,000,000 civilian Koreans were killed or died as the result of exposure to the elements. More than 10,000,000 men, women, and children are homeless and destitute, innocent victims of forces beyond their control. "Roads are choked with endless processions of refugees with all of their worldly possessions in bundles on their backs . . . weary in mind and body, cold, hungry, footsore," irresistibly impelled to return to the ancestral plot of ground they called home.

This tragic need challenged American good will. A response came quickly. Ten member agencies of the American Council of Voluntary Agencies for Foreign Service, Inc., with the co-operation of an advisory commission

of the Department of State created American Relief for Korea (ARK). To a warehouse in New York City and another in Oakland, California, clothing is pouring in, and contributions are being sent to ARK headquarters at 133 East 39th Street, New York City. Clothing and supplies valued at more than \$3,500,000 were sent to Korea by the individual agencies that now work co-operatively.

Our history records the fact that America has always met the test of war and the test of generous response to human needs of friend or foe. Some day may it be recorded that America revealed the qualities and the ideas needed to help build a happy, co-operative family of nations who live at peace. And may it be recognized now that by the way we Americans treat others and by the way we respond to the teachings of morality and religion, we are meeting tests of world leadership, demonstrating not what we know or have, but revealing what we are.

"Hope springs eternal . . ." and not without reason. The shades of night will be rolled back and a new day will dawn when enough of us want it with sufficient earnestness to be willing to give ourselves for it without restraint.

Surely we can rejoice when ten agencies with wide differences of belief and purpose join in an effective program of co-operation. Dim are differences in the brilliant glow of a great cause.

Does ARK provide a pattern for international co-operation? What hope have we that out of the longings and testings of these days America may have an answer to the world situation? If there were a humanitarian cause or purpose compelling enough

to unite the peoples of all races, in spite of differences, into a happy, considerate, trusting unity as a family of nations, surely we would have found it before this.

fully, no hope until the peoples of the world give complete allegiance to one god, a *God of All*. Not in despair but confidently can we not say, God is our hope.

There is no hope, say many mourn-



Pax Vobiscum

Friend, you have come to this Church, leave it not without a prayer. No man entering a house ignores him who dwells in it. This is the House of God and He is here.

Pray then to Him who loves you and bids you welcome and awaits your greeting.

Give Thanks for those who in past ages built this place to His glory and for those who, dying that we might live, have preserved for us our heritage.

Praise God for His gifts of beauty in painting and architecture, handicraft and music.

Ask that we who now live may build the spiritual fabric of the nation in Truth, Beauty and Goodness and that as we draw near to the One Father through our Lord and Saviour Jesus Christ we may draw nearer to one another in perfect brotherhood.

The Lord preserve thy going out and thy coming in.

—From the Porch of Canterbury Cathedral, England



"I Would Finish Hoeing My Garden"

Saint Francis of Assisi hoeing his garden was asked what he would do if suddenly he were to learn that he was to die at sunset. His reply was: "I would finish hoeing my garden."

This seems to me an answer to many of us today in this troubled world and perplexing age. To many the world appears to hold no security for them or anyone else. Why should we bother about preparing for life when the atom bomb war seems just around the corner? Why should I paint a picture, write a song, begin a book? We can't be sure of anything, they say, why should we try to make a life? Next year or perhaps too frighteningly near, it may all go, the life we began. We have lost the promise of tomorrow.

But as we think of it and over it, Saint Francis put the best answer for it by saying simply "Go on hoeing your garden." The task is still here: the house to build, the book to write, the victory to win.

If the future looks dark, it has looked that way many times before, and however dark it seems today, however dark it is, we shall meet life better if we have fulfilled the present to the best of our ability.

Today is still ours along with the obligation to live it to the full, and as Saint Francis said, we must go on hoeing our garden.

—Editorial in the *Cumberland Flag*

TEXT: *Your young men shall see visions* (Acts 2:17)

Youth Has a Future

BY FREDERICK W. HELFER

THIS is a great age in which to be alive. There has been nothing like it since man emerged from the Dark Ages. It is as the Renaissance and the Reformation. It is like the birth of the Industrial Age. The world is being born again. Man stands before the open door of a new world. Man has a future.

The difference between a man and any other creature is this sense of futurity. The psychologist speaks of "a delayed response." Man not only has a *now*; but he has a bank account of *nows*. He may delay action until tomorrow. He looks forward in a manner in keeping with his past. He makes decisions. Another animal seems to react only to the present. It has no future plan. But God gave man not only today and tomorrow, He put "eternity in his heart."

Some years ago I heard L. J. Tabor of the Grange say, "I would rather be alive now than to have lived in any decade since Jesus was born." By this he expressed his conviction that the great days for the race are ahead. We are living in exciting and significant times. As man faces the future, he must answer two or three questions of utmost importance.

I. What kind of person are you? Two qualities top all others.



Above everything else you must be *decent*. One of my elders thought we should ask only one question of anyone coming into the Church: "Do you want to be decent?" A police station in London, damaged by a bomb at night, carried this sign on a barred window in the morning: "Be good, we are still open for business." You may remember from your school readers:

*When wealth is lost, nothing is lost.
When health is lost, something is lost.
When character is lost, everything is lost.*

The other quality which matters most is *dependability*. Decency and dependability, these are the Siamese twins of character. A successful man once remarked: "I have seen youth who don't care. They don't care about their grades. They don't care about their word. They don't care about their morality. But," he added, "I have seen those who do care about these things and what a difference!"

A surgeon was probing for a bullet near the heart of a wounded soldier in the Napoleonic War. "Probe a little deeper, sir," said the youth, "and you will find the image of the Emperor!"

Out in Eureka a Christian gentleman, an elder in my church, carried himself with honor. To see him was to know the poor would be fed, the community would hold together, liber-

Dr. Helfer is pastor of the Christian Temple, Baltimore, Md. An Army chaplain in both world wars, he attended the Universities of Pittsburgh and Chicago and Union Theological Seminary in New York City. Dr. Helfer visited Japan in 1948 as one of a group sent to that country under the auspices of The General Commission on Chaplains.

al thought and gracious dealing would prevail, and the Church would go on. He was in every sense decent. He was in every sense dependable. What kind of person are you?

II. What cause demands your loyalty?

You are what you stand for. A man is known by the company he keeps. This is why it is important to be decent. "Blessed is the man who walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." This is another way of saying that the blessed man rejoices in the wisdom of the good, in the pathway of righteousness and is found in the congregation of the children of God.

The future belongs to the man who will keep mentally awake and morally straight and who allies himself with a worthy social objective. From the New Testament we learn that men stayed up if they accepted or went down if they denied the Master. He takes the measure of every man. You and I stand or fall as we are loyal to him.

Physically, youth has a future. Young people have vitality and energy. How they lose themselves in the things of their interest! There can be a material plenty. We can wage war successfully and see that the armies are supplied and civilian populations fed. Surely we can have also a peace

with security and health and happiness for all. This should be our goal. United against aggression, peace can be won through co-operative effort.

Mentally, youth has a future. We stand at the threshold of a new era. We are just beginning to know how to manipulate the affairs of the world. A good day is ahead if men will be good enough to live in it. In disease control, in gadgets, in machinery, in communication and transportation, in production and distribution, we are at the doorway of a new civilization. We have a world of knowledge and of wisdom and of meaning still awaiting us. But as the ocean liner pilot said, "We must do mile-ahead thinking."

Socially, man has a future. The best of man's life is not past. The Golden Age is over the hill of the future. Man is just beginning to be decent. Conscience has just dawned.

*My grandpa notes the world's worn cogs,
And says we're going to the dogs.
His grandpa in a hut of logs,
Swore things were going to the dogs.
His grandpa in the Irish bogs,
Vowed things were going to the dogs.
And his grandpa dressed in caveman's togs,
Mourned things were going to the dogs.
Now this is all I have to state,
The dogs have had an awful wait.*

The future is wrapped up in the ideal of social attainment, the rights of the common man. The old Renaissance was expressed on stone and canvas, in books, and through physical adventure. But the new Renaissance is found in the heart of man and in our human institutions. Our world is to become God's kingdom. Deep in your life and mine must be written Christlike decency. The compassion and love of Christ must be practiced in our society.

III. What will be your source of power?

God had an idea for man. He clothed that idea in a person. What God wants

every one of us to be was manifest in Jesus of Nazareth. "Jesus advanced in wisdom and in stature and in favor with God and man." There is your ideal. To live near him is to find strength sufficient. "I can do all things through Christ which strengtheneth me." Be in earnest about your loyalty to Him. Be active in your church. Be persistent in Scripture reading and prayer. This may sound like "preacher stuff" to you. If so, I am glad. What is "preacher stuff"? The greatest value in the world is "preacher stuff." God is. Man is God's child. Man is man's brother. Man must be seen not only in the light of war and business activity, and amusements, and skyscrapers of our present world, but against the background of the Cross of Christ

and in light of the future hope, the Kingdom of God.

I bring you great assurance. I would give you direction and confidence. When you arrive at a place of a better life and a better society, you will find Christ there. Sailors take their direction from the North Star. Christ is the North Star of our moral order. There is no other good enough or great enough to guide us. There is no other Kingdom great enough to include all kingdoms.

*Youth has a future.
It is a time for greatness.
It is a time for character.
This is humanity's hour.*

This is your hour—if you will follow Christ who is the light of the world!



God of All Peoples

(Dedicated to All United States Chaplains)

God of all peoples, Father kind,
Hear us as now we pray.
Shine on our hearts with thy clear light
And take all pride away.

Take from us, Lord, all thoughts of greed,
Our heartless lust for gold.
Breathe o'er the nations, spent with hate,
And with thy love enfold.

In every realm may mercy reign,
Father of every good;
Crown thy great work at last, O Lord,
With human brotherhood.

In every farthest land, we pray,
May war's wild tumult cease.
May hearts and hands delight to join
In vows of lasting peace.

Thomas Curtis Clark

Outreach Toward the Real

THAT an extraordinary upsurge of interest in religion is taking place within the United States there is ample evidence. A mass of external facts and numerous observations of experts have been set forth recently in an Associated Press feature series. And they are impressive indeed. What has caused this upsurge and what this renewed religious activity means to individuals and to society are matters for deduction and interpretation.

The evidence falls into two categories: that which reveals a trend toward greater harmony within the religious world and toward greater unity within that portion which has been most organizationally divided. Second, that which records increased religious activity by both individuals and denominations.

The trend toward harmony is summed up by a distinguished clergyman of a group particularly sensitive to the need—the Jews. Says Rabbi Bernard J. Bamberger, "Compared to 75 years ago, the contrast is incredible."

Most significant, it seems to us, in the progress toward unity is the discovery by many of the important Protestant churches that integrity of organizations, rituals, and doctrines is not inconsistent with a common front of co-operation and purpose. Says Methodist Bishop G. Bromley Oxnam:

The identities that unite are more significant than the differences that divide.

tivity, according to the AP survey they are legion: theological seminaries are packed; Bible sales have doubled in the last 10 years and are still increasing; church attendance, contributions, and building are at an all-time high; books on religion are found regularly among the "best sellers" student demand has impelled colleges to expand their religious curricula and evangelistic preachers are attracting the biggest crowds in many years.

Why this turning to religion? Some explanations come readily to hand. The atom bomb has splintered the world of matter-stuff which had seemed so tangible and substantial. The natural sciences, which once shook faith in 19th-century orthodoxy have proved incapable of saving the world from its difficulties.

In fact, much of the trouble lies in the fact that technology has outrun mankind's wisdom and morality. And now religion, which, a generation ago, some deemed the enemy of reason, is under attack from a species of materialistic atheism which has rallied doubters to the side of faith. Men, in their distress, are turning from the "things that are seen" to "the things that are not seen."

There may be cynics who will quote Rabelais' familiar adage:

*The Devil was sick,—the Devil a monk would be;
The Devil was well,—the Devil a monk was he.*

As for evidences of burgeoning ac- and will predict that, once the wa

clouds pass, men will return to the "fleshpots of Egypt."

Doubtless many will. But we had rather quote another writer, John Flavel, known solely for one much-loved phrase, "Man's extremity is God's opportunity," and observe that those who, by whatever circumstances, are truly drawn closer to God never go back to where they were. And

neither does the society which they compose.

For what is happening is only in part negative—a flight from false gods. It is also positive—an outreach toward the real and eternal, which neither moth nor rust of cynicism can corrupt nor the thieves of materialism steal.

An editorial in *The Christian Science Monitor* (Reprinted by permission)



Conquering power in the world is bred of spiritual forces and beliefs. It is a people's unshakable faith in some God-directed mission that gives them conquering power. This was the power of the Hebrew prophets, of the early Christian church, of Francis of Assisi and Martin Luther and John Knox. America, in colonial days, drew her power from a sense of divine destiny as the champion of human freedom.

It is the spiritual life of the great rank and file of the people which inevitably determines the policies of a democracy. And in our public life, the urgent need for strong spiritual foundations and Christian direction, if western civilization is to triumph over the forces of communism, is becoming ever more apparent. Without a common sense of direction in the minds of the people such as only a common spiritual objective can give, the work of some will collide with or cancel the work of others and all must end in futility.

The bedrock realities of the present world situation force us to a flaming conclusion. Scientists and technicians cannot save us. Their work, necessary as it is, has resulted in intensifying the deadliness of war. Economists cannot save us. Their work, in organizing and making possible increased production in the world, has served to make war more gigantic and world-wide and hence to intensify its consequent disruption and suffering. Statesmen and diplomats cannot save us.

Only a sense of the reality of God which gives to men and women common spiritual values and a common sense of direction can save us. And the one force which can achieve this, so far as I can see, is a virile and flaming Christianity. The supreme need of today is for men and women of vision and courage to bring this challenge home.

—Hon. Francis B. Sayre

AT YOUR SERVICE

• Materials and services
available to chaplains

Publications

Laying Foundations for Peace in the Pacific, an address by John Foster Dulles, is available free from the Department of State, Washington 25, D.C. Ask for Pub. 4148, Far Eastern Series 39.

More and more *Theology Today* is becoming indispensable for every earnest minister and layman who desires to be kept in touch with the issues in thought and life that concern evangelical Christianity in our time. In many parts of the world the Review is now hailed as the most helpful and dynamic journal of its kind. *Theology Today* is being received by an increasing number of chaplains at home and abroad. Subscriptions for one year (four issues) are \$2.00; foreign subscriptions, \$2.50. Address all correspondence to *Theology Today*, Box 29, Dept. K, Princeton, N.J.

Chaplains who would like a supply of printed sermons of Dr. Clarence E. Macartney may obtain them by writing to First Presbyterian Church, Sixth Avenue, Pittsburgh 22, Pa.

Audio-Visual Aids

You, The People is a 21-minute, sound, 16-mm. movie available on long-term lease through Teaching Film Custodians, Inc., 25 W. 43rd St., New York 18. It may be used only

for educational purposes where no admission is charged. It is also available for rental through numerous university and other film rental libraries throughout the nation. This film features the operations of a corrupt city political machine and methods of coercing campaign contributions, stuffing ballot boxes and persuading citizens that voting is of no use.

Don't Be A Sucker is a film showing techniques used by Hitler to divide peoples and makes a plea for Americans to be on guard against the use of the same techniques in our own country. This 20-minute, 16-mm. sound film is available from the Castle Films Division of United World Films, 1445 Park Ave., New York 29. Purchase cost, \$30.84. It may be rented from United World Films, Inc., 105 E. 106th St., New York 29, N.Y.

Civil Rights Film Association has produced *The Challenge*, a 30-minute, 16-mm. sound movie, which is endorsed by eighteen national organizations. It is distributed by the March of Time Forum Films, 369 Lexington Ave., New York 17, N.Y. Three reels cost \$80.00.

The story of friction between two groups in an average Canadian town reproduces in miniature the problems of national ill will and rivalry faced in the United Nations. This is portrayed in *Our Town Is the World*, an 11-minute, 16-mm. sound film, available from the National Film Board of Canada, 1270 Avenue of the Americas, New York 20, N.Y.

Extracts From An Occasional Journal

By H. ST. GEORGE TUCKER

Three Classes of Human Lives

July 21, 1901. "My grace is sufficient for thee." These words suggest that there is something for which a man's own natural powers are insufficient. There is one question which every man in this world has to decide, i.e., what am I here for? What is the work that I am to do? What is the end that I must set before me? What must I do with this life which has been given me and how must I use its powers and opportunities? There are two ways of answering such a question and these two answers make the two chief divisions of human lives. One looks at the life powers as they exist at a given time and chooses an ideal which seems commensurate with them. Its ideal is no higher than its present apparent ability. Such is the most common answer of men. The man born into poverty is content to make the earning of his daily bread his life work.

The man with a love for pleasure, to make enjoyment his life work, finding that the ideal which most satisfies him now, he looks no higher. The second class is that which places its ideal above what it seems able now to accomplish. It looks with hope and faith into the future and determines to raise its life above the level of its present evident possibilities. Such a life may be wise or unwise. The unwise life chooses its ideal high but takes no thought of the means of obtaining that ideal. The wise life also

chooses its ideal high, but as it chooses it begins to search for the means of attaining that ideal and to shape its present actions in accordance with what it conceives to be the best mode of obtaining it.

The child's ideal is not high, but his present life is not controlled by that ideal. He who with faith determines in the depths of his soul to be something higher than he now is makes that determination the regulator of his every action. He knows that the future grows out of the present, that whatsoever a man sows that shall he also reap, and therefore he uses the future simply as the pole star which determines the direction of his present actions.

Human lives all fall into one of these three classes: the life which guides its actions by the present without thinking of the future; the life which has a high but vague future ideal and yet does not connect this with the present; the life which uses its future ideal as a guide for the present. One looks only at the ground beneath its feet; the second gazes only into the future and pays no attention to the ground beneath and where it is now going; the third seeing clearly the goal ahead, asks of each step, is it leading me goalward?

Sincerity and Courage

Nov. 1, 1902. The refusal of David to wear Saul's armor suggests or

affords a useful lesson as to sincerity. David refused the armor because as he said, "he had not proved them." He recognized that no weapon, however fine, is of use until its use has been proven in our experience. This is a lesson which holds true in every department of life. We note three or four points. First, David's sincerity. He will not for the sake of show use that which he does not really know. He sees that unless there is a reality within himself corresponding to the instrument, he is only hindered by it. This temptation to insincerity arises from two causes, first from laziness. To prove weapons, to write their use in one's own experience, requires effort, exertion of one's self. We are always seeking means to avoid the real putting forth of our own personality. This is the hardest of all things, and we naturally try to substitute for our own personal exertion the splendor of our weapons. We often deceive ourselves, the wish being father to the thought. The second is hypocrisy or striving after effect. We see that the weapons that we really know how to use are poor things. We try to cover up our deficiencies by outward show. It is always easy to get fine weapons. In this age they lie ready at hand. With such beautiful ones all around us, we are ashamed to use the crude ones we really know. We are dazzled by the end of a long process, wish to skip the long, less showy steps that lead to that result. We therefore appropriate the outward show. Yet the only way to success is to be absolutely true to ourselves. "Best be thyself, imperial, plain, and true."

The second point is David's courage. Though he refuses the armor, yet he undertakes the task. He has faith that God wishes to use not the armor,

but the man. My son, give me thy heart. God works through persons. When he calls us to be the means by which he will accomplish a certain work, we must have faith to believe that he can do this with us just as we really are. To try to bolster ourselves up by artificial means is to lack faith in God. If he calls us, he can use us for his work. Had he need of better weapons he would have called some one who could use them. We are always tempted to forget that God does not work through weapons nor depend upon them, but through men.

This insincerity applies to religion.

The first point is that if our ignorance of better weapons arises from our own neglect, then we cannot hope that God will overlook our deficiency. David did not neglect afterwards to learn to use the better weapons.

The Whole Armor of God

Dec. 3, 1902. But the lesson to be learned from David's experience is that Saul's tent is not only nor mainly a warning against insincerity. It is rather the positive exhortation to try, put to the test, to make real to our own experience all God's spiritual weapons. Put on, says the Apostle, the whole armor of God, that ye may be able to stand. It was only because David had never had the opportunity of learning the use of armor that his refusal of it and trust in God was justified. But God did not intend that David should use the sling always. He intends that we shall use every weapon in the spiritual armory. It often happens that great reformatory movements are begun by men who apparently have no weapons of any sort, but equally often it has happened that great movements have been wrecked because their advocates have neglected

to arm themselves with the means which they were able to utilize. "Out of the mouths of babes and sucklings hast thou ordained strength" but it must not be supposed that God intends the world's work and the world's salvation to be wrought by babes. We can well imagine David's heartfelt regret at having, by reason of his own ignorance, to decline to use the splendid armor in God's service. In his heart rose the resolve to learn its use as quickly as possible.

Meekness and Survival

Oct. 15, 1903. "Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

How is the type of character insisted upon by Christ fitted to take a place in the competition of life? Do the qualities which make up that character stand opposed to those which are the primal factors in the development of society? These are interesting questions. It is often assumed that while the Christian character may qualify men for the Kingdom of Heaven, it does not especially fit them to compete successfully here on earth. Indeed it is a very common opinion that many of the points of character emphasized by Christ are a bar to progress and that the individual or race governed by them stands but a poor chance in the competition of existence, so far at least as this life is concerned.

But if we read carefully Christ's words we must come to the conclusion that he contemplates a state of society here on earth where his principles are in vogue. We cannot conceive that he would have been satisfied with laying down laws which would ever be in opposition to those forces to which the progress of the race is

It was Bishop Tucker's practice to make notes from time to time on reflections growing out of his thinking and experiences during his ministry as a missionary in Japan, as professor at the Theological Seminary in Virginia, and as Bishop of the Diocese of Virginia. This article comprises some of these notes, printed practically as jotted down. Reprinted by permission of *The Southern Churchman*.

due. His purpose was not to found the Kingdom of Heaven by snatching from an unfriendly world a few who for its prizes were willing to withdraw themselves from the struggle of life. Rather his purpose was to convert the kingdom of this world into the Kingdom of God. He foresaw that this was to be done not by opposing the progress of society, but that the laws which he laid down would in the end prevail in society, because it was through them that society was to reach its highest development. He prophesied that though in the past the fittest had been the strongest, the most intellectual, that in the future it would be moral qualities which would best fit one to survive. And strangest of all, he named as the moral qualities which were to be the equipment of the future winner in the struggle, just those which seem at first sight to doom to failure. Unselfishness, meekness, purity, these are the great essential elements in the Christian character and Christ does not hesitate to declare that they are the qualities which at some time will dominate the development of the race. "Blessed are the meek," says he, "for they shall inherit the earth."

Illustration. There was a time when the most successful murderer was the strongest in the race of life. He who

could enforce his will without regard to moral considerations was he who was looked upon as the most powerful. Yet today, so strongly has the moral element entered into society, that the murderer is absolutely excluded from the race. Yet who would say that to take away this incentive to make the best use of one's powers was a bar to progress.

The Unpopular Virtue

Oct. 29, 1903. The quality of meekness. Most of us have a prejudice against this quality. Despite the fact that Christ declares it to be one of the fundamental elements in the character of a Christian saint, there is a pretty general feeling of almost contempt for what is generally understood as meekness. Now we can safely say that the general opinion, though it may not discover a new trait in character, will in the long run recognize its worth when once revealed. The general opinion will gauge the value of the trait by its use in the economy of life. If this is the case, why the prejudice against meekness? The explanation is that the ordinary conception of meekness is a very different thing from Christ's meekness. In the ordinary conception there invariably enters the idea of weakness, timidity, unpracticableness. Now these qualities we rightly conceive to be opposed to true usefulness. We cannot imagine their possessors inheriting the earth. But the only way to find out what Christ meant by meekness is to study the quality as exhibited in his own life and character. He calls himself the meek and lowly one. But no one ever thinks of associating weakness or timidity with Christ. As we think of him setting his face like a flint, antagonizing the deepest preju-

dices of his countrymen, denouncing the sins of those in high places, asserting his own dignity and office in the face of ridicule, standing unmoved in the presence of the Roman governor, we feel him to be the one true type of courage and strength.

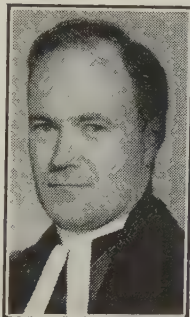
For meekness is that calm confidence which comes from a clear quest of the eternal laws of God. It is the quality of one who sees the great principles that lie beneath the little everyday interests, and therefore can judge them at their true value. It does not feverishly grasp at them because its mind is fixed on deeper and more lasting ideals. It is the confidence of perfect faith which does not find it necessary to assert itself on every little occasion. The self-assertive, grasping man is he who is not certain of his own position. If quietness and confidence shall be your strength. It is willing to give way to another because it sees that this is the true law of life. It has faith not to be afraid to decline to swerve from the path of absolute right for what seems to be an advantage at the time being. It walks calmly, confidently, with perfect dignity, through the struggling excited crowd, because its eye is fixed on something beyond. If it is not clamorous about its rights, it is not from lack of courage to assert them but because its courage is so immovable that it can afford to waive them. But when its right involves the Right then it is never backward to assert it. No opposition can turn it aside from the path of its duty. No odds can cow it when it sees a line of action to be necessary to carry out God's purposes. It was this meekness which gave to the character of Christ its incomparable power, and justified his saying "the meek shall inherit the earth."

The Reformation Lives

BY EDWARD L. R. ELSON

ONE night early in the sixteenth century a German student gave a part for his fellow students and teachers in the university. After much feasting and singing he stood and said, "Today you see me. Tomorrow you will see me no more." The next morning Martin Luther left his comrades and entered a monastery. Thereafter he fought for his soul through endless penances, fastings, mortifications, and a pilgrimage to Rome, until at last light broke upon his darkness, and on the eve of All Saints' Day, 1517, he nailed his Ninety-five Theses to the door of Wittenberg Castle Church and called out to the world, "The just shall live by faith." In that hour the Protestant Reformation burst upon the world.

God needed leaders in that day. So He put His hand upon a little lad in France who was preparing for the priesthood. Prompted by conscience to interrupt his studies for the priesthood, he began to study law at the university. There the light of the Reformation shone in on him. So gloriously did he conceive the truth and so courageously did he express it that John Calvin was compelled to flee to another land for refuge. At length, while Calvin was preaching the gospel of the Reformation in beautiful Geneva, there came to his service one



summer Sunday morning a young man in whose soul already burned the fire of the Reformation. The sermon of the gaunt preacher moved the young man who remained in the city, while an abiding friendship was established. Then in God's own time the disciple went out to his own kith and kin and John Knox, with the

marks of a galley slave upon him, preached the unsearchable messages of Jesus in the highlands of Scotland. All over the Old World in that day men's souls were being unfettered and a new spirit was abroad.

Years rolled by and little companies of men came to America to set up new governments after their own faith. Their sons fought a War for Independence, many of them because their religious convictions had lead them to believe in political freedom. So prominent a part did Protestantism play in the growth of North America that Ranke, the German historian, said, "John Calvin is the practical founder of America." Two-thirds of the population of the Colonies at the Revolution grew up in the Calvinist tradition and four-fifths of the ministers of religion in Colonial America were Calvinistic. It is an arresting fact that of the population of 4,000,000 in the Colonies at the time of the Revolution there were fewer than 22,000

non-Protestant Christians. It is a glorious romance that Protestants trace from Jesus and the disciples through years of suffering and martyrdom, expansion and power, then distortion and corruption—the eruption of purifying and redemptive forces released through Luther, Calvin, Melancthon, Zwingli, Cranmer, and Knox and the modern prophets who have built the Reformed branch of Christ's Church. Although the Reformation covered many years and continues even now, the episode in Martin Luther's life on All Saints' Eve is the anniversary event around which millions of Protestants this day center the celebration called "Reformation Sunday."

Protestantism is a living force in the world today. Generally speaking wherever the Reformed faith has gone freedom thrives, literacy is high, education is widespread, social services are advanced, the cultural level is elevated and the society in which it flourishes is least penetrated by the devastating inroads of militant Communism. Against Communist imperialism, Protestant lands such as Sweden, Norway, Denmark, Finland, Great Britain, Australia, and New Zealand have stood as impenetrable barriers. And in our own country, Communism makes no impact whatever in the great Protestant rural areas, or in the Protestant South or in the vast open spaces of the West with its pioneer individualism. By insuring direct access to God and by maintaining the free mind, Protestant people are withstanding the thrusts of the unfree mind. So in vast areas of the world today Protestantism is a living and vital influence.

The word "Protestant" is not merely a "nickname" applied to recalcitrant

ecclesiastics at a particular period in history. It has more than a negative connotation. It has a positive meaning. The word comes from "pro" meaning "for" and "testis" meaning "witness," so a Protestant is one who bears a witness or makes an avowal. Perhaps we can understand the Protestant of the earlier day by thinking of the Confessional Churches of that day—churches which have a definite body of Christian belief. Personally I prefer to speak of the churches of this tradition as the "Reformed" "Evangelical Churches."

What is it that Protestants avow? Protestants believe their faith is inherent in the New Testament, and that it existed in the primitive Church. Protestants claim only one founder, Jesus Christ. In various forms and uncounted personalities, the values of the Reformation faith have always been a reality in Christendom, though at times obscured. Protestants believe the Reformation was not the launching of a new Church but the renewal of the Church which began with Jesus and the disciples. The Reformation was the *reform-ation* of Christ's Church. Protestants believe it was a rediscovery and reassertion of the Church in its primitive purity and power. Millions of Christians believe God worked at the Reformation the same way, and with the same providential purposes, He worked when He established the Church at the beginning.

Protestantism is distinguished by its extensiveness and its inclusiveness. It is a universal fellowship. Millions will stand today to recite the Apostles' Creed saying, "I believe in the holy Catholic Church," by which is meant belief in the universality of the Christian fellowship. We now talk about

the "ecumenical Church," referring to the Church of "the inhabited earth." But that word is hardly an improvement upon the time-honored statement of the Creed. Sometimes when I am asked the denomination to which I belong, I reply "I am a clergyman in the Presbyterian Order of the Holy Catholic Church." There is nothing more accurate than that. According to the tenets of our Church, my ordination is first of all in the universal Church and then specifically in the Presbyterian Order of that Holy Catholic Church. When a faith embraces within its spiritual fellowship all who confess Jesus Christ as Divine Savior and Lord, that faith is truly catholic. Many people would understand us better if we said, "I belong to the Presbyterian Order, or the Episcopal Order, or the Congregational Order of the Holy Catholic Church." Protestants believe in the universal Church.

Protestants believe in and practice a wide variety of forms of worship. Men and women and boys and girls of every temperament and personality can find a mode of expression accommodated to their personal needs. From the simplest forms, through the whole range of nonliturgical to highly liturgical expressions, one beholds a mosaic of services through which offices of praise and thanksgiving are worthily offered to the Lord, while most Protestant denominations faithfully hold to the several sacraments they deem historic and essential.

Protestantism is zealous, too, in the cure and care of souls. It believes that human personality can be remade and that the conversion of men is the primary purpose of the Church. Most Protestants believe, according to the doctrine of the priesthood of believers, that they may make confessions of

Senior chaplain of the XXI U.S. Army Corps in World War II, Dr. Elson was awarded the Croix de Guerre avec Palme by the French government. He is a member of the editorial committee of THE CHAPLAIN and a past president of the Military Chaplains Association.

their sins directly to God. But when burdened by guilt and struggling under a sense of moral failure, some find it helpful to seek a spiritual confidant—a minister or spiritual friend—in whose presence and by whose assistance a thorough confession and repentance is made. Much of personal evangelism is based upon this spiritually valid and psychologically orthodox principle. Although most Protestants do not make confession according to a prescribed formula or on a definite schedule, the churches proclaim that whoever makes confession of his sins and receives by faith the gift of God's redeeming grace in Christ has the assurance of forgiveness and new life. By periods of soul scrutiny, by the daily spiritual disciplines of Bible study and prayer, by attendance at the services of praise and thanksgiving, by hearing the Word preached and receiving the sacraments, Protestants keep their souls nourished.

The spirit of the Protestant Reformation mediated to the life of America by a variety of denominations promotes in the Protestant a sense of religious vocation. For the Protestant, life is not compartmentalized into religious and secular ways. All vocations are sacred. God is served and glorified not alone in church or religious community but in the common tasks of life. Men of this faith believe that God is glorified in laboring with one's hands, in business, in

the professions, in civil life as well as in church. When the products of toil have been accumulated by men of this faith, they have in many cases not been hoarded or used selfishly, but to an extent unprecedented in history, have been devoted to great causes, civic, cultural, philanthropic, and missionary. Much of this has been derived from a sense of spiritual origin and destiny, and a sense of the sacredness of every vocation. All about us then are the fruits to which the Protestant movement has contributed in no small measure.

One of the first ambitions of the Reformation leaders was to put the scriptures into the language of the people, for the scriptures are the decisive norm of spiritual authority for Protestants. Everywhere there were translations, and all over the world men had a passion to learn to read so that they could study the Bible for themselves. This gave great impetus to education. Long before our National Government was established, our Protestant forbears in the New World promoted education for all the people. This spirit created and fostered our great universities. Harvard and Yale were founded by Congregationalists, Princeton by Presbyterians, Columbia and the University of Pennsylvania by Episcopalians, Duke and Northwestern by Methodists, the University of Chicago by Baptists, while the great University of California, now a state institution, was founded by two clergymen, one a Presbyterian, the other a Congregationalist. The Reformation lives today in the educational institutions of our land.

The Reformation lives in our democratic way of life. In all its historical forms, Protestantism has fostered freedom of the individual soul and mind. The Protestant churches are schools of democracy since in most of their organization and government they are democratic. Some aspects of our own National Government, such as representative legislative bodies and the series of progressive courts, can be traced to their ecclesiastical antecedents in the government of the Reformed Churches. Although many streams of thought flowed through history to the confluence where American democracy poured forth its life, the dominating influence was the Reformed faith. Men accustomed to freedom in their personal approach to God insisted upon freedom in the public expression of their ideas and the ordering of their lives. Protestantism has ever given voice to freedom and the Reformed faith has ever synchronized with democracy.

In front of the Church whose minister and choir leads this service, there stands the noble statue of the Reverend John Witherspoon, the only clergyman to sign the Declaration of Independence. Standing there with Bible firmly clasped in one hand, he has dropped his pulpit gown and is moving out into the rough and tumble world of business and government to take his place, laboring for a world patterned after God's kingdom. The statue is a symbol of Protestantism. Not alone inside the church but in the life of free men everywhere, the Reformation lives today.



A Rabbi, a Parson and a Priest

BY BOOTON HERNDON

AROUND the wrecked plane on the snow-covered mountaintop the bodies lie. All are still.

Slowly, laboriously, for both arms shattered, a man forces a hand into a pocket, brings out paper and pen. He writes: "Dear Mother and Father: I had time to say my prayers. Love, John."

Thus died Chaplain John R. Robinson of the U.S. Navy. At his death, in 1945, word went first, by his direction, to another Navy chaplain, and a third chaplain flew to the scene. It was no coincidence that the second chaplain was a Rabbi, now Commander Joshua L. Goldberg, Chaplain of the Third Naval District, and the third was a Protestant, now Rear Admiral Stanton W. Salisbury, Chief of Navy Chaplains. They were three men who long worked together, solidly and indivisibly, to bring faith to the men of the U.S. Navy, regardless of creed.

Their motto was: Co-operation without Compromise.

What kind of men were they, who were able to transcend their own beliefs to minister to a man of another? How did they get that way?

Well, here is one, a kid chasing a ball in a New York street. He falls. His head strikes the curb. He is rushed to the hospital, crying and tossing.

His father says, "Keep still and you can have anything you want."

The boy smiles. "Okay, I want to be bat boy for the Giants."

A month later, with the aid of his father, he was. When he wanted some-

thing, he froze on to his desire until it came through.

He wanted to be in the Navy. When he was 16 he passed his examinations to Annapolis, but health prevented his attending the Academy. Father Jack Robinson reached his goal. In 1936, at the age of 33, he was commissioned as a Chaplain in the Navy.

Now let's look at another boy, half-way around the world.

This 19-year-old Russian boy, Joshua Goldberg, makes his way across Siberia, thousands of miles, to the Chinese border, and eventually sets out for America.

Soon afterwards, he joined the American Army. He fought through five major engagements (in the first World War), and came out a sergeant.

Stanton Salisbury worked in a migratory labor camp as a boy of 16, and played a bruising tackle at Omaha University during World War I. As an Army chaplain he saw action at St. Mihiel and the Argonne. A Navy chaplain at Pearl Harbor, he was on the U.S.S. *Pennsylvania*.

Chaplain Salisbury, a Protestant, and Chaplain Robinson, a Catholic, were given the job of making Navy chaplains out of clergymen.

One day, the two leaders of the school saw that they were short somewhere. A prominent American Rabbi, Joshua Goldberg, had just been commissioned, and they asked for him.

They turned out hundreds of chaplains at the school. They worked together, Catholic, Protestant and Jew,

and their fame spread to far-flung outposts.

Thanks to the three chaplains, any wounded or dying sailor can be sure of receiving succor and comfort, regardless of what church he may attend.

The Rabbi, the Parson and the Priest have done their best to banish bigotry and substitute the brotherhood of God.

And sometimes, perhaps, when Chaplain Goldberg dashes around his

house on a Sunday morning make sure that any visiting Catholic chaplain is awakened in time for early Mass, or when Chaplain Salisbury stalls one of his ex-chaplains as Rabi of a synagogue, it may be that somewhere, a permanent Chaplain of a greater Navy sees and smiles and sends earthwards a little spark of brotherhood to two good friends who still co-operate without compromise.

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It happened recently at a veterans' hospital in Dayton, Ohio. I had come singing for the wounded soldiers. . . . As I waved good-bye to the boys in what I thought was the last ward, the doctor asked diffidently if I would sing just one more. . . . He answered the question he knew I was about to ask: "It's 15-A, the psychopathic ward." . . . There was silence as I finished the first song—the polite applauders of a few minutes previous apparently being abashed by the lack of support from fellow patients. I tried an aria from *The Barber of Seville*. The same silence greeted this. . . .

Something or someone seemed to dictate my next move. Call it inspiration if you will. But later events proved it was probably something more than that. I said, "Could I possibly sing just one more song for these men?" The doctor nodded, a querulous look in his eyes.

I spoke a few words to the accompanist, and softly he began to play "The Lord's Prayer." As I sang I . . . became aware of a gaunt lad in a wheel chair who was shaking his head and mumbling to himself. With half an ear I heard the incoherent sounds.

As I sang "Amen," he cried out in a full, round voice, "The Lord's Prayer, the Lord's Prayer, that's what we need!" A shaft of late afternoon sunlight caught his sensitive face as he looked upward, and his eyes shone as brightly as though he were standing in God's glory.

We slipped quietly out of the room. In the corridor the doctor excitedly wrung my hand. "Mr. Gorin," he said, "those words that soldier just spoke are the first he has uttered in two years. You have performed a miracle!"

I saw again the soldier's eyes in that shaft of sunlight and fancied I knew what he had seen there.

"Yes, it was a miracle," I said, "but it was not I who performed it."

—IGOR GORIN in *The Christian Herald*

Counterattack Through Koinonia

BY J. WALTER FISCUS

THE world's greatest need today is for Christ-filled people to counterattack the enemies within the lives of people and nations with a wholehearted and steadily maintained witness. Christ must be presented so men shall come to put their trust in Him through Him, accept Him as theiraviour, and commit their lives to Him in service. Those living in fellowship with Christ are able to live in peace with each other and with themselves.

Koinonia (pronounced Koy-no-ne'-a) Foundation was incorporated less than two years ago when several outstanding leaders of the Church came together and pledged themselves to the task of establishing an ecumenical Spiritual Life Training Center where people in all occupations and all professions might learn how to live vigorously, to pray dynamically, and to serve contagiously. Frank C. Lauch, one of the trustees of Koinonia Foundation, warns that the technicians we send abroad must be more than technicians.

The first Spiritual Life Training Center was opened in January, 1951, on a beautiful estate in the Green Spring Valley some eight miles outside Baltimore, Maryland. The estate includes a large English manor-type house with spacious rooms for meetings and conferences and dormitory facilities. Additional quarters are available in smaller houses and an annex. A swimming pool, tennis court, forest trails and open fields lend themselves to recreation, and secluded spots under the great trees and on the



Gramercy, Home of the Koinonia Foundation

sloping hills are adaptable to quiet meditation and soul-enriching reading and conversation.

Koinonia is the true *partnership of sharing in the fellowship* of world need through strength and sacrifice born of *communion* with our Lord Jesus Christ. Therefore, the program is threefold. In addition to the permanent training program in the spiritual quest for those in all areas of life, Koinonia seeks to provide a center for retreats and conferences and spiritual refreshment and revitalization, and a power station of prayer.

This curriculum includes a study of prayer, Bible, psychology and human relations, witnessing and methods of personal evangelism, how to share our faith, and prayer laboratories. Group discussions, forums, work projects, and field work in social service, industrial relations, religious education, etc. are also a vital part of the training program.

For further information concerning Koinonia Foundation write to J. Walter Fiscus, President, Post Office Box 336, Baltimore 8, Maryland.

How to Prepare for Communion

BY KENNETH J. FOREMAN

"SWEET the moments, rich in blessing" can be more than words of a hymn. They can express for you what the communion service means. This sacrament ought to be the very consummation of all worship. Communion ought never to be casual. Those who take it casually soon forget it; indeed, they do not truly experience it. To taste the sweetness of the moment, to receive the richness of the blessing, one must be prepared.

There is an intellectual understanding of this sacrament, but that is another story. One may attempt to sift the records and arrive at an accurate picture of the historic event. One may study the history of the sacrament, the various theories about it, the many ways in which it has been observed. This has value; but what concerns us more is the preparation of the heart.

The sacrament itself is simple and brief. It is the brooding over it, before and during it and afterwards, which brings it to fruition. It is like a seed dropped into the heart, and it ripens only when thought and prayer have deeply wrought beneath the surface of the soul, and when the dew of the Spirit has lain long upon it.

There is no one order of preparation, no rule that must be followed. But surely the sacrament will direct a Christian's thought in these five ways.

1. Our minds look backward in memory. "This do in remembrance of me."

It is a memorial of a sacrifice, a life which was from beginning to end outpouring, a life which even had ended without the thrust of spear and scars of scourging, would still have been a shedding of heart's blood for men of ill desert. All that Jesus did and was, the Word made flesh, the one who being lifted up shall draw men unto him, the one with whose stripes we are healed, the love that lived through death—to him our minds return as his memorial hour draws near.

2. Our minds turn inward in penitence and confession. This sacrament is itself a symbolic confession. The blessing of it comes to those who are "truly sorry for their sins." As on Calvary men beat their breasts in darkness, but returned to their place as they were, so now for me known sin unrepented, any evil cherished, any fear that is only terror conceals from me the sacrament, holds me the veil before the Holy Presence hangs unrent still. But if on Calvary a confessed criminal could find Christ reaching out to him through the darkness, no sin can be too foul for me to bring before that Cross, no shame too dark for his forgiveness.

3. The sacrament turns our minds upward in dedication. Were we not different from what we are, one act of consecration might be enough for a lifetime. But so short is memory, so beset we are by sin, so slow the human heart, so slack the hand, t

need again and again to renew the once made. Beyond this, if the in Christ grows from more to more, then each fresh dedication may upon a higher plane. Each communion may be not merely a return to a level from which we fell, but a going to a height not yet attained. To sins within the heart till now un-need he shall be welcomed; a prejudice, a sin long cherished shall be cast away; a service never yet attempted may now begin. So each new season of communion can be a rising toward the holiness of complete devotion, an ascent to a higher climate of the spirit.

2. The mind turns outward in fellowship. We are baptized one by one; communion is communion only when it is shared. It is this sacrament that leads us to all Christians everywhere. There we see and feel and openly hail the Fellowship that spans all centuries, all races; a fellowship that does not grow in upon itself, but is not less larger than God himself to draw all men within its sweeping circle. This is the Communion of the Saints, or its foreshadowing. Beside us is the Holy Church Universal, past and present led to come. We commune not only with those who sit beside us in the presence, but with all those who once shared with us these still and solemn

hours, but who now no longer in earthly token and symbol but in heavenly reality see their Lord face to face.

5. Finally, the presence of this sacrament stirs our minds to look forward in hope. We show the Lord's death "till he come." Over the communion table looms the shadow of the Cross, indeed, but also on it shines the light of his coming again. In however many ways we may conceive it, the communion is an affirmation of faith and hope, faith that the future belongs to Christ; that we worship not one who came to a tragic end, but one who will one day reign Lord of lords; that the love which loved through Calvary will one day rule the world; that the Life which was once but as a light shining in a great darkness shall be the light of a new heaven and a new earth.

Those who come with hearts unready, communion may leave no other than they were. But those renewed in memory, in confession, in dedication, in fellowship, in hope will know the sweetness and the blessing, for they shall commune—with Him.

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PERSONAL LIBERTY UNDER GOD (Continued from page 14)

measure of perfection only as free, Christian individuals. Surely it is not thinkable that in the light which shines through this twentieth century, a great, progressive people will be beguiled into turning back to the ways of paganism, Communism, and tyranny.

Let us resolve, as did Abraham Lincoln four score and seven years ago, "that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth."

(Except as otherwise noted reviews are by the Editor.)

With Singleness of Heart

By GERALD KENNEDY

Here is a book written for preachers, whom the author describes in his preface as "the most wonderful people in the world. They are critical and kind, serious and humorous, sensitive and brave, humble and proud, tough and gentle, dramatic and sincere."

In the opening chapter, "The Double Minded," there is grave warning. Says Bishop Kennedy, "More harm is done by double minded preachers than by all the sinners of the world." He points out many ways in which ministers are led to be double minded and provides positive suggestions for maintaining singleness of mind that will take the minister "through many a difficult place."

The other seven chapters portray the preacher as critic, pastor, evangelist, revealer, repairer, saint, and leader.

Stories, illustrations, and apt quotations highlight Bishop Kennedy's points. Their frankness and the richness of his experience presented humbly can be suggestive to any preacher. Henry Sloane Coffin speaks of the "profundity" of the author's theology which this lay reviewer might not fully understand, and of his "lean and lucid sentences" which we do appreciate. As a matter of fact, *With Singleness of Heart* can be read with delight and profit by any Christian.

New York, Harper and Brothers, 1951. 157 pp. \$2.00.

John Wesley

By MAY MCNEER AND LYNDA WARD

This splendidly told and delightfully illustrated life story of John Wesley was published for children. But as they do for the electric train fathers monopolize, children will have to wait until the book has been devoured by the grown-ups.

The Wards, who met as students at Columbia University, make an unusual husband-and-wife team. Linda Ward works with equal skill in water colors, oil, lithography and wash, and has won many awards including one from the Library of Congress for wood engraving. He is probably best known for his novels made up entirely of woodcut illustrations without text. Several of Mrs. Ward's fifteen children's books have taken literary prizes.

If you expect much from this talented couple, from the pen of the wife and the brush of the husband, you will not be disappointed in this book.

Those of us who are accustomed to think of Wesley in his role as preacher, organizer, and theologian will find delight in seeing him as a boy. The portrayal of his fears for his first birthday, when mother would stop his education by teaching him the letters of the alphabet and a little prayer, his anguish when trapped in a small upstairs room with the house on fire, make him as vital and real as a little boy you know. You will understand his heritage as you are present

itted to stand a silent witness of the family kneeling by the burning embers of what was their home while John's father thanked God for the family's safety.

In this book you can watch Wesley grow, share his many difficulties, marvel at his courage, and come to understand the vitality of the early Methodist Church. It matters not whether you are a Methodist or whether you are six or sixty, you will enjoy this book and will be remembering Wesley's exhortation, "Do all the good you can, in all the ways you can, at all the times you can, to all the people you can, as long as ever you can."

New York, Abingdon-Cokesbury Press, 1951.
pp. \$2.50.

War in Korea

By MARGUERITE HIGGINS

(Reviewed by D. N. W. Lamott)

Marguerite Higgins landed in Seoul two days after the invasion of South Korea and as a reporter for the *New York Herald Tribune* accompanied our troops during the first 6 months of fighting. *War In Korea* is her personal account of the campaigns she covered. Miss Higgins, who went south with the United Nations forces retreating from Seoul, writes bitterly of the first results of American unpreparedness. Our forces were heavily outnumbered, sometimes as much as 10 and 20 to one; our equipment, such as the much touted bazookas, was useless against the huge Soviet tanks; and our troops, mainly inexperienced soldiers fresh from the occupation of Japan, were militarily and psychologically unprepared to cope with a trained enemy. The author has many harsh words to say about American military leaders and their costly underestimation of the

enemy. Although an admirer of General MacArthur, she quotes his now almost-forgotten statement—"Give me two American divisions and I can hold Korea"—as an example of how even after the first setbacks the persistent belittling of North Korean strength continued.

Reporter Higgins went in with the fifth wave of troops to hit the Inchon beachhead in September and later, in another sector, covered the United Nations offensive against the communist troops retreating north of the 38th parallel. She reports too on the entrance of Chinese troops into the war, the bloody fighting at the Chanjin Reservoir, and the roll-back to Hamhung. She is lavish in her praise of all branches of the Armed Forces, although she seems to have a special weakness for the 1st and 7th Marine divisions. As one who had written critically of the panic shown by raw American troops at the beginning of the war, she happily reports their later military maturity.

In connection with the critical battle for Taejon the author mentions the bravery of two chaplains, Herman Feldhoelter and Kenneth Hyslop. (Chaplain Feldhoelter was killed in the Taejon retreat. At last word Chaplain Hyslop was reported to be a prisoner of the Chinese.)

In addition to the normal hazards involved in covering a war, Miss Higgins was plagued by the hostile attitude of a few high officers toward a female war correspondent. Restrictions applicable only to her were used in an effort to force her withdrawal from the front: once she was ordered back to Japan and allowed to return to the war area only after strong protests from the United States. It is a tribute to her tenacity that, despite restric-

tions and opposition, she has done such an excellent job of reporting.

As a book *War In Korea* falls short of the implications in its title. It will be disappointing to those looking for a history of the early stages of the Korean war, for its scope is often limited. Since the author obviously could not be everywhere at once, many of the important battles of the war are mentioned only casually in favor of less important events she actually covered. To this reviewer the greatest flaw in the book is that Miss Higgins was not satisfied with reporting on the war itself but tried to turn her hand to an analysis of the political situation in Asia today. As a reporter, Miss Higgins writes crisp, readable copy; as a political pundit she is something less than profound. The cover maps, which give only a few places prominent in the war, are not entirely adequate as a help to the reader who wants to trace for himself the back-and-forthness of the war in Korea. The photographs by Carl Mydans and others are uniformly excellent.

War In Korea may not rank with the great reports of other wars, but it is well worth reading not only as the first book to come out on the recent war in Korea but also as an example of competent reporting.

Garden City, N. Y., Doubleday and Company, Inc., 1951. 228 pp. \$2.75.

What the Jews Believe

BY RABBI PHILIP S. BERNSTEIN

(Reviewed by Morris A. Sandhaus)

I have no way of knowing whether or not Rabbi Bernstein had chaplains in mind when he wrote this book. Having been Director of the Committee of Religious Activities of the National Jewish Welfare Board during

the hectic war years, and having worked intimately with chaplains of all faiths and denominations, it is inconceivable that somewhere in the back of his mind there was a desire not only to present to the general public a clarification of the basic tenets of Judaism and the observances of the Holy Days but also to provide a handy book, as it were, which chaplains of all faiths would find valuable in their work.

The author sets the tone for the book in his introduction. "Although this is designed as a positive statement of living Judaism, cognizance is taken also of the desire to learn the difference between Christianity and Judaism. Comparisons will be made for the purpose of clarification not to assert superiority. An ancient Rabbi said: 'There is a place in God's Kingdom for the righteous of all nations.' I take this Rabbi's view also."

This one-hundred-page book, readable, written in an easy flowing style, will provide chaplains with insight into the basic religious philosophy of the Jews. The ancient Biblical holidays glow with renewed splendor as Rabbi Bernstein frames them within the context of our modern civilization. It was a serious undertaking, which, in its completion, has provided a text for all those who have yearned for a simple but authoritative interpretation of holidays and customs of which many speak but few study.

The book, despite its physical slenderness, takes in such diverse subjects in Jewish thinking as the *Shema* and the Jewish attitude towards conversion. Even to the initiated this book is as refreshing spiritually as a drink of cooling water on a hot humid day. *What the Jews Believe* should grace the bookshelf of every chaplain.

within easy reach. Christian chaplains serving camps, stations and hospitals where there is no Jewish chaplain on duty, or only a part-time auxiliary chaplain, will find the book an invaluable source of information, and an easy entree to the Jewish mediators or veterans whom they serve.

New York, Farrar, Straus and Young, Inc., 1944. 100 pp. \$1.50. (The American Jewish Committee—386 4th Avenue, New York City will send a complimentary copy to each chaplain on request.)

Man Does Not Stand Alone

By A. CRESSY MORRISON

Man Does Not Stand Alone was written by a scientist. He is past president of the New York Academy of Science, member of the Executive Board of the National Research Council, fellow of the American Museum of Natural History, and life member of the Royal Institution of Great Britain. A condensation of the book in *The Reader's Digest* for December, 1946, created such interest that a revised edition has been published. The title was chosen to challenge the conclusion of Julian Huxley's book, *Man Stands Alone*.

The book presents evidence that be-
hind man, nature, and the laws of the
universe there is a Supreme Intelligence. The author portrays the in-
finite and precise adjustment of nature
to man's welfare without which life
could not be possible. Fascinating
scientific facts are recorded in lan-
guage the average reader can under-
stand. Chapters on Our Unique World,
What Is Life, How Did It Begin, The
Development of Mind, Animal In-
stincts, Origins of Man, Chance, are
more intriguing than mystery thrillers.
In his conclusion Dr. Morrison
quotes the first chapter of Genesis,
the briefest story ever told . . . the

world's history in a few lines of print.³⁰
He says, "We must accord our homage
to the writer, unknown and unher-
alded, in complete humility bow to
his wisdom and admit his inspiration."
Many of us do not seek proof of God's
existence. To those who do, this may
not furnish complete proof but it
does provide almost irrefutable evi-
dence that behind all that exists there
must be not just chance but a Su-
preme Being.

New York, Fleming H. Revell Company.
1944. 107 pp. \$1.50.

The Word Lives On

By FRANCES BRENTANO

(Reviewed by Charles D. Giaouque)

In *The Word Lives On*, Mrs. Bren-
tano, carefully culling from the novels
and short stories of her wide acquaint-
ance, proves that an anthology por-
traying religious truths through fiction
need be neither dull and didactic nor
sleepily solemn.

The collection has life. The reader
is not called upon to strain the sinews
of his cerebrum. He leans back relaxed
and recognizes and enjoys a few old
acquaintances interspersed with de-
lightful strangers.

In the words of Halford E. Luccock,
who contributes a well-written intro-
duction, "*The Word Lives On* in these
pages."

Garden City, N. Y., Doubleday & Company,
Inc., 1951. 355 pp. \$3.95.

Handbook of Denominations in the United States

By FRANK S. MEAD

Handbook of Denominations by
Frank S. Mead presents the history,
doctrines, distinctive characteristics,
and present status of 255 denomina-
tions. It is claimed for this volume
that data is the latest and most au-

thentic available and that it has been read and corrected by denominational authorities.

Dr. Mead served for seven years as a minister of the Newark Conference of The Methodist Church prior to assuming the editorship of the *Homiletic Review*. He is a contributor to many

religious magazines and is author or editor of ten or more books.

This is a reference book that has required much study, research, and consultation and one that should have value.

New York, Abingdon-Cokesbury Press, 1920
207 pp. \$2.75.



Hospital Patient's Beatitudes

EDMOND H. BABBITT

Blessed are the quiet in spirit and truth, for they are suited to the hospital.
Blessed are they who do not mourn but bring cheer, for they shall comfort the sick.

Blessed are the meek who call during visiting hours and follow the hospital rules, for they shall inherit the goodwill of their friends.

Blessed are they that hunger and thirst after brevity (the hospital call should always be short) for they shall be filled with the gratitude of the ill.

Blessed are the merciful who do not sit on the patient's bed, nor jar the bed nor shake the hand, nor visit when having a head cold, for they shall obtain the merciful thankfulness of the patient.

Blessed are the pure in heart who do not bear old wives' tales of others who had the same malady and died, for they shall see the patient improve.

Blessed are the health-makers who bring to the patient optimism and cheer, food for the soul rather than food for the stomach, for they shall be called the sons of the God of health.

Blessed are they who have been persecuted by thoughtless and overbearing visitors and have resolved never to be one themselves, for theirs is the kingdom of good sense.

Blessed are ye when men shall reward you and say all manner of good about you because you have been an intelligent hospital visitor. Rejoice and be exceedingly glad if you have brought the love of God to a patient; for so said the prophets before you.

—Reprinted from *Zion's Herald*

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

TO "PRIMING THE PUMP"



By DR. PAUL
SCHERER

Christianity in the World
A very good article I
saw across recently in a
periodical that wants very
much to be called Christian
suggested to young people
that being religious had
comparatively little to do
with prayer or Bible read-
ing or going to church; but
rather with helping others

be honest, making and keeping
their athletics clean and their politics
aboveboard; showing deep reverence
for human personality. These are the
things most of us are accustomed to
pay. But get your teeth into that last
which of course is at the bottom of all
the rest. Why show such deep rever-
ence for human personality? Maybe
man is nothing but the offspring of
an ape that has learned how to shave!
That's what they taught me. If it isn't
for God's sake that we take off our
hats to him, I suggest that we keep
them on. Reverence is born some-
where above us, or it isn't born! That's
why we ought never to distinguish,
even by implication, between honesty,
for instance, on the one hand, and be-
tween Bible reading and athletics,
between prayer and politics, and
church attendance on the other. Pri-
marily the Christian religion has to
do with none of them and with all of
them. It has to do with God and the
human soul. Without him everything
else is nothing; and none of it will

continue long. Without Him
the whole of life is a ridicu-
lous cage where human
squirrels keep chasing
themselves about in circles,
gnawing on a few moral
precepts for sustenance
while they stop to catch
their breath! Christianity is
a friendship with God in
Christ, where nothing
stands between Him and anyone of us
any more. For that reason it has to
begin in forgiveness. It grows through
prayer and worship and the reading of
the Bible. And it issues in as much
honesty and uprightness at the center
and all around the horizons of your
life as you and He together can man-
age! I submit that's facing the actual
facts about human nature and human
conduct as nothing else does. Precisely
because Christianity does fit those
facts, it has set the standards
of decency the world around, as if
God's flag anyhow had been planted
in the wind at the top of the future!

Love

In the New Testament power is as-
sociated with something called love.
Perhaps we should at least remem-
ber that! Not force. That it is power
is a proposition as capable of demon-
stration as anything else on this earth!
Love is the source of all the decisive
victories you've been able to win over

yourself. You haven't won them because it was your duty to win them. You haven't won them in the name of reason. You've won them because some kind of love had done something to you! Not done a great deal perhaps, but all there was that was worth doing! You'll rule your home by love, if you do rule it. And whoever it is that will command the world, will command the world by it! Not by air-bases in the Pacific. From the beginning God set love to do this job; and for all the money we have been pouring out we can't pay anything else to do it!

Look to the Future!

I am told that when shipbuilders set out to win some trophy or other for the Atlantic crossing, or for a yacht race, they take as much pains with the stern of their boat as with the sharp, cutting prow. She mustn't hold on to the water that slips under her keel. She must let it go, not keep clutching after it, leave it alone. Have you ever seen a woman with her hands in biscuit dough that's too wet because it hasn't enough flour? And did you ever see her try to put it down before reaching for the sifter? It isn't easy. Speakers now and then can't seem to get clear of the address they're making!

So there are these who can't put the past on the shelf where it belongs. They keep handling it. Some of them are old, and loud in their praise of the days that are gone. One looks for that. But hosts of them are far too young to be cluttered up with their out-worn calendars: men and women right now, middle-aged and under, who keep wanting the world as it was before 1939. It too often means that for them each passing day is stillborn,

and life is dead. If the New Testament apostles had lived in their great past they might have been good; but they have run the risk of being good for nothing! Poor barnacles on the world's sleek hull!

Memory is strong all right! I have read of a little village down in Pennsylvania where there used to be a shabby house. In it lived a brother and sister. They had been wronged long, long ago in some financial matter; and they were forever talking about it. You could hear them at night with loud voices. Their old enemy was dead, but no matter. The shutter dropped off and hung by a hinge. The chimney crumbled. So did their mind. Hate can do that! And every other kind of sin there is can do it. Remember wrongs that we have done, sneaking up after us from behind. God who pitied us all gave His Son to break the chain of memory which bites into man's flesh. So I say that we never quite know how strong it is until we find it one day pitted against us: one day when new life, new dangers, new truths, new hopes signal us to move and we can't! Jesus wanted His disciples to make an ally of it. He knew what might and muscle it would have if only they'd shout and wave it in on the right side, not to hinder but to help! If only they'd move forward with a memory tingling in their minds, not just look back and think how pleasant things were once! Against the angry ruin of the world, they were to "remember," call the old troops to the colors! The glory they had seen in Him, the things He had said, the hopes He had inspired, the faith they had stood up in their hearts! The only guarantee Christ gives us for tomorrow is today, and the memories we are making.

N E W S B R I E F S

GENERAL

Ernest Gruening, Governor of Alaska, is appealing to public spirited Americans for contributions to complete the Armed Services YMCA in Anchorage, Alaska. Towards this project, the 11,000 citizens of that city have given \$55,000 of the \$250,000 already raised.

The Governor says \$100,000 more is needed. There is significance in the fact that many men in uniform have

been giving generously towards this project for their buddies in Alaska.

A new agency to serve as a "liaison agency" between the National Council of Churches and the World Council of Churches--The Central Department of Ecumenical Relations of the National Council of Churches of Christ in the USA--has been formed. Ultimately the agency will function in work common to both councils, although its



Dr. Stewart M. Robinson, chairman of The General Commission on Chaplains, watches as his son, Alexander P. Robinson, accepts his appointment as a 2nd lieutenant in the Marine Corps Reserve from Lieutenant-Commander Edward Dakin, USNR. (Official U.S. Navy Photograph)



Chaplain Albert C. Wildman receives the Bronze Star Medal for valor in action at ceremony held at U. S. 1st Corps Headquarters recently. (U.S. Army Photo)

immediate task will be to administer international student and pastor exchanges, handle the visits of foreign church representatives to the US, and act in a consultative capacity in regard to American church representatives abroad.

The American Bible Society plans to produce 50,000 scriptures in the Korean language this year, with distribution aimed especially at those held prisoner by the U.N. forces. The Society has sent 240,000 scriptures to Korea since the outbreak of the war.

The State Department has announced plans to increase the number of religious programs on the Voice of America. Three Washington religious leaders—Dr. Edward Pruden, the Rt. Rev. Msgr. Thomas J. McCarthy, and Isaac Franck—have been appointed to ad-

vises the Department on the religious aspects of the governmental information and educational programs abroad.

Other news from the radio broadcasting front includes word from Latin America that more than 1,000 Protestant radio programs are now broadcast there monthly. Only Peru and Argentina now prohibit the broadcasts. Six Protestant radio stations are now in action—one in Mexico, the other five in countries farther south.

The United Services Organization (USO), has been reorganized under the presidency of Dr. Lindsley Kimball, vice-president of the Rockefeller Foundation. The USO, although a voluntary and autonomous body, is responsible to the President and the Secretary of Defense in the discharge of its duties. USO activities will be conducted under the general direction of Mrs. Anna M. Rosenberg, Assistant

Secretary of Defense and Personnel, and the military services.

An estimated 25,000 European homeless refugees are expected to be resettled in the United States during 1952 under "blanket" assurances from American Protestant and Orthodox churches, Dr. Edgar H. S. Chandler, announced recently. Dr. Chandler, director of field operations for the World Council of Churches' Department of Inter-Church Aid and Service to Refugees, stated, "We are now in process of completing preparations for the transportation to the U.S. and other countries of all Protestant and Eastern Orthodox displaced persons eligible for resettlement who wish to emigrate and who meet security and health requirements."

The first four books of *The Revised Standard Version of the Old Testament* are ready for publication, with delivery of the remaining manuscripts scheduled to insure publication of the new version in September, 1952. The new volume, like its predecessor, *The Revised Standard Version of the New Testament* published in 1946, aims to capture the "truth and beauty of the Holy Bible in 20th century English."

A nation-wide drive to enlist thousands of Protestant church women in "Crusade for Peace" has been launched by the National Council of Churches' Department of United Church Women. The program's objectives include support for and active interest in the United Nations, pledges by women in every church and town to live democracy in our home town every day, and the sharing with needy countries the material and spiritual resources of America.

The all-time high for religious publications was reached recently when *The Upper Room*, a Methodist devotional periodical, mailed more than 2,250,000 copies of its May-June issue. The Nashville post office was forced to take on several temporary employees to handle the dispatching of the magazine to its subscribers all over the world.

The National Lutheran Council and five other bodies have organized "Lutheran Church Productions, Inc." to sponsor a full-length motion picture on the life and work of Martin Luther. More than \$400,000 already has been pledged for the movie's production, and it is hoped that the picture will be completed in time for the assembly of the Lutheran World Federation to be held in Hanover, Germany, in July, 1952.



Chaplain R. L. Patton of Tulsa, Okla., currently serving with the 1st Marine Division in Korea, leads two small Korean children back to Hongchon. (Defense Dept. Photo—Marine Corps.)



Chaplain George J. Enyedi is shown here with twelve men from the U.S.S. *Princeton* who were baptized recently at ceremonies held in Japan. The picture in the background is painted by A. H. Rouse SN, an assistant in the chaplain's office.

EDUCATION

The Yale Divinity School, in an effort to keep pace with the growing need for specially qualified and prepared religious workers, has started a new curriculum designed to fit students to individualized ministries. It is hoped that the new curriculum will help students better to assess their own capabilities through the proper selection of courses for specialized religious work.

Negro students are being admitted for the first time to the Southern Baptist Theological Seminary, Louisville, Ky.; Southwestern Baptist Theological Seminary, Fort Worth, Texas; and the Baptist Theological Seminary, New Orleans, La. The urgent need for adequate seminary training for Negro Baptist students, who are presently

deprived of proper theological education, was a prime factor in the new policy.

The Ford Foundation has announced the setting up of a \$7,154,000 fund for the use of an independent agency, "The Fund for the Advancement of Education." The fund, which will work with educational problems at all levels from primary school to university, is also concerned with the educational difficulties arising as a result of the mobilization of manpower.

Union Theological Seminary, New York City, is constructing and equipping an Audio-Visual Center which will include a theatre, recording music studio, film and record library and a preaching studio. The Center was made possible by a grant of \$165,

from the Davella Mills Foundation, will feature the latest in electronic and visual equipment.

ANNOUNCEMENTS

The first nation-wide evangelistic campaign under the sponsorship of the National Council of Churches will get under way on World Communion Sunday, October 7. The 15-month program will be climaxed in New Year's Eve services, December 31, 1952. The program, which will have as its theme "The Churches United in Christ to Evangelize America," will be led by the National Council's 29 Protestant and Orthodox Communions with a total membership of over 31,000,000 members. The armed forces will be one of the principal targets of the campaign, with a series of missions in army camps, Air Force and Naval bases planned for military personnel and Spiritual Life conferences arranged for chaplains.

Christian Education Week, to be observed in churches and communities this year from September 30-October 6, will have as its theme, "Teach Religion—Make Men Free." Other religious observances planned for the coming months include National Leprosy Missions Week, October 7-14, and World Community Day, November 2.

The Eighth International Workshop on Audio-Visual Education will be held September 2-8 at Green Lake, Wis. Besides the major emphasis on evaluation and use of audio-visuals, work groups on production, use of equipment, and training of leadership will be held.

PERSONALITIES

Dr. Corliss P. Hargraves, Executive Secretary of the Methodist Church's General Conference Committee on Theological Education, has been elected Chairman of the Joint Commission on Missionary Education of the National Council of Churches.

Other National Council appointments include those of Mr. E. Urner Goodman as first general director of "United Church Men," the Rev. Dr. William J. Villaume as the first full-time secretary of the Department of the Urban Church, and Dr. Raymond F. McLain as general director of the Commission on Higher Education.

Dr. Eugene Carson Blake has been unanimously elected Stated Clerk of the General Assembly of the Presbyterian Church, USA, to succeed the late Dr. William B. Pugh.

The Rev. Benjamin G. Bushong has begun his duties as Church World Service Appellate Officer in Munich, Germany, where he will help "screen" German expellees and displaced persons for resettlement in the United States. Church World Service has brought more than 33,000 displaced persons to the United States to date.

The Rev. Lemuel Petersen of Chicago has been re-elected president of the 125-member National Religious Publicity Council. He is associate director of the central department of public relations of the National Council of Churches.

Dr. F. Melius Christiansen, founder of the world-famous St. Olaf Lutheran choir of Northfield, Minn., was

honored recently on his 80th birthday. Choirs throughout the nation featured one or more of his 200 compositions and arrangements.

Dr. Theodore A. Greene, who was to have become the first full-time director of the Washington office of the National Council of Churches on October 1, died suddenly in Washington June 9 while staying at the Chaplains' Memorial Building.

CHAPLAINS

Some 500 delegates of all faiths attended the 20th annual Convention of the Military Chaplains' Association in San Francisco. The Hon. Francis P. Matthews, Secretary of the Navy, and General Mark W. Clark were the main speakers at the Association's banquet. Dr. Daniel A. Poling was elected president of the organization. Six Area vice presidents: Percy G. Hall, Edward L. R. Elson, Warren M. Marshall, Jr., Cecil H. Lang, Francis J. Casey, and Edward J. Mattson. Elected vice presidents at large were John W. Bundrandt, Frederick W. Cropp, Jr., James F. Cunningham, Philip Lipis, Corwin H. Olds, and Edward M. Pennell, Jr. The organization's 1952 convention is scheduled for Boston.

Former Army Chief of Chaplains Julien E. Yates has presented his portrait of another former chief of chaplains, Luther D. Miller, to the chaplains' library in the Pentagon where the picture will hang alongside portraits of all other former Chiefs of Chaplains.

The creation of a new chaplaincy post, that of Executive Secretary of the

Committee on Chaplains and Service Personnel, was approved recently at the 63rd General Assembly of the Presbyterian Church, USA. Former Army Chaplain John K. Bornert was named to the office.

Chaplain Luther Frederick Gerhart has been assigned to duty as Chaplain of the U.S. Atlantic Fleet, succeeding Chaplain F. R. Hamilton. For the past three years Chaplain Gerhart was Chaplain of the Sixth Naval District with headquarters at Charleston, S. C.



Forty-nine reserve chaplains from twenty-two states recently concluded their annual two-week seminar as members of the Volunteer Chaplain Reserve Corps. Inspections of the Marine AB at Cherry Point, N. C. and Camp Lejeune, N. C. were included in their schedule.

Chaplain Frank C. Black has been transferred from Seattle, Wash. to the Marine Recruit Depot in San Diego.

Army Chaplain George W. Williams of Camden, S. C. has been decorated with the Silver Star for heroism in Korea.

Chaplain R. M. Schwyhart has been appointed Senior Chaplain at the Pease Naval Air Station to succeed Chaplain Joseph H. Brooks who has retired. Chaplain Schwyhart was the recipient recently of the Alexander Goode award for outstanding service in Korea.

